knowledge and intelligence takes place in an already prepared indeterminate conscious structure which is the earliest formation on the surface. At first this structure is only a minimum formation of conscious-ness with a vague sensational perception and a response-impulse; but, as more organised forms of life appear, this grows into a life-mind and vital intelligence largely mechanical and automatic in the beginning and concerned only with practical needs, desires and impulses. All this activity is in its initiation intuitive and instinctive; the underlying consciousness is translated in the surface substratum into automatic movements of the conscious stuff of life and body: the mind move-ments, when they appear, are involved in these automatisms, they occur as a subordinate mental notation within the predominant vital sense-notation. But slowly mind starts its task of disengaging itself; it still works for the lite-instincty life-need and life-desire, but its own special characters emerge, observation, invention, device,, intention, execution of purpose, while sensation and impulse add to themselves emotion and bring a subtler and finer affective urge and

value into the
crude vital reaction. Mind is still much involved
in life and its highest purely mental operations are
not in evidence; it accepts a large background of
instinct and vital intuition as its support, and the
intelligence developed, though always growing as
the animal life-scale rises, is an added superstructure.
When human intelligence adds itself to the